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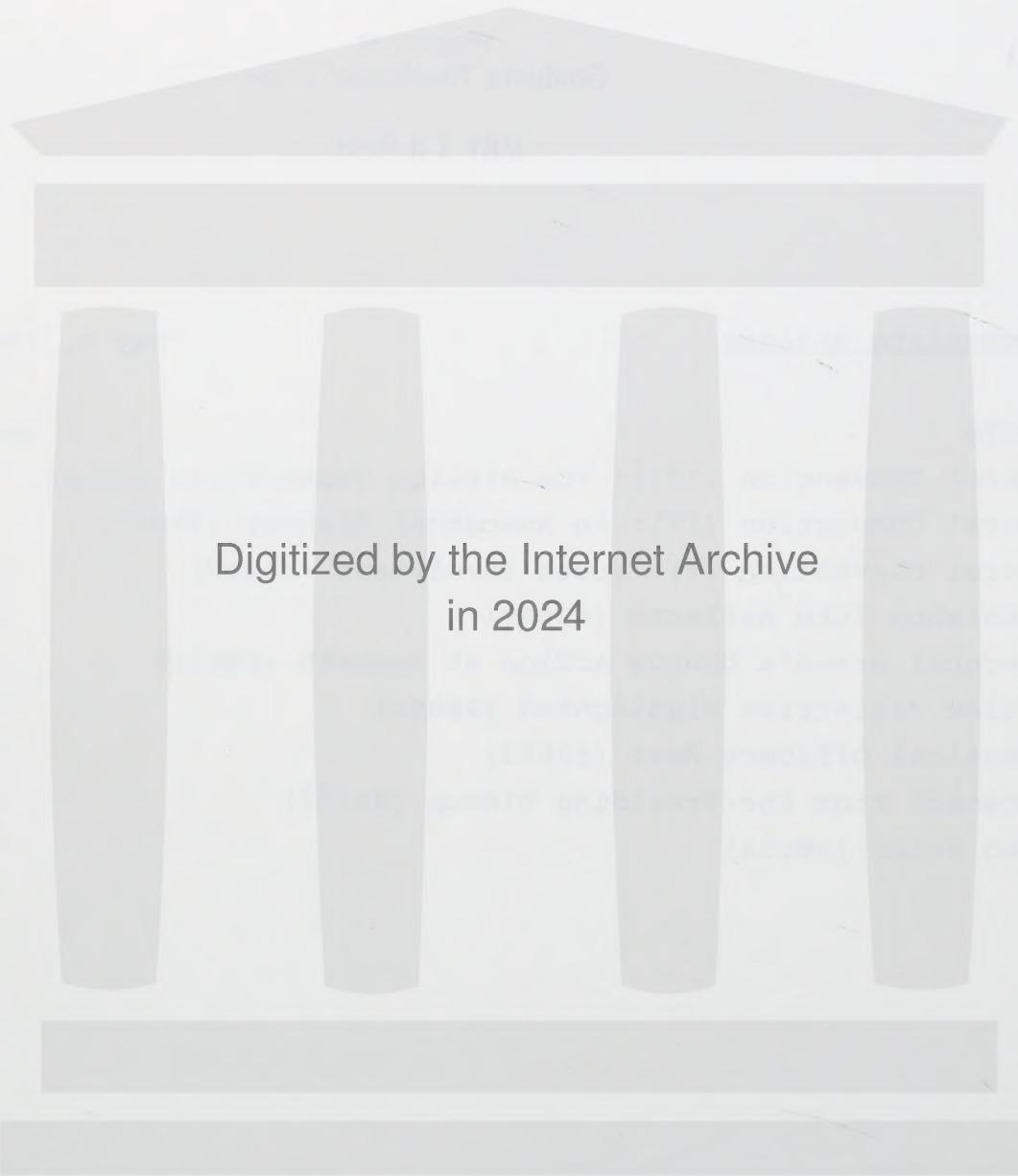
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[Eds.: The following article should be sub-headed "Commentary"]

General Convention (III): The Mission Imperatives DPS 88086

NEW YORK (DPS, May 5) -- When deputies and observers head for Detroit and the 69th General Convention of the Episcopal Church in July, they will be carrying with them two written resources: a 469-page compendium of reports and resolutions from the committees, commissions, boards, and agencies of Convention called the Blue Book, and a single sheet of paper containing a list of Mission Imperatives, which are offered by Executive Council and the Presiding Bishop as guidelines for the work of the Church in the next Triennium and beyond.

Blue Books have been with the Episcopal Church through many conventions, but the single page of Mission Imperatives represents, at once, something very new and something very old and basic to the Christian faith.

Ideas, needs, and immediate and long-range goals in many specific areas will emerge at Convention, but the clergy and laity convening at Detroit will now have a single sheet of paper against which they can interpret the myriad detail of the Blue Book as it surfaces.

The vision for the future of the Church offered by Executive Council and the Presiding Bishop, the vision of one Church engaged in a single mission, is summed up by the Presiding Bishop in this way: "The vision we are following is not new. And yet each time in history that God has called it forth, it is unique and compelling in its massive power to transform, to change, to supercharge."

It is the power evoked in the Presiding Bishop's statement, the power of the Incarnation itself, that can transform the 469 pages of the Blue Book into the single page of Mission Imperatives.

Coming to a full understanding of the Imperatives will

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probably make it impossible to look at the work of the Church as one has in the past. There are resolutions in the Blue Book, for example, concerning a new educational mandate for the Church. Yet we also know that the Mission Imperatives call on every person in the Church to be both a leader and an educator, both teacher and learner. When viewed from the perspective of the Imperatives, Christian education begins to look more like evangelism, stewardship and a living gospel. In other words, the glasses provided by the Imperatives allow us to see that by thinking in terms of one Church and a single mission, there is no place for lines to be drawn and distinctions made.

This is not to say that the 69th General Convention of the Episcopal Church will become a mass of confusion with everyone talking simultaneously about anything at all. The careful deliberations that result from resolutions in the Blue Book will allow urgent matters in the lives of Episcopalians to come to light and be examined. At the same time, nothing will be discussed that does not in some way apply to the bedrock issues of the Mission Imperatives.

If the message of the Mission Imperatives is truly understood, it is in the Imperatives that the Church will find the guidelines for its ongoing mission. The Blue Book will again become a valuable reference document, but its 469 pages may seem light by comparison with the magnitude of a single piece of paper. --John Ratti, Office of Communication, Episcopal Church Center.

#### MISSION IMPERATIVES

- ⌘ Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ through membership in his Church.
- ⌘ Develop and promote educational systems and resources which support the ministry of the people of God.
- ⌘ Strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's kingdom throughout the world.

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- ⌘ Communicate in a compelling way the work of the Church in response to the Gospel.
- ⌘ Strive for justice and peace among all people and respect the dignity of every human being.
- ⌘ Act in faithful stewardship in response to the biblical teaching of the right use of God's creation.
- ⌘ Support individuals and families in their struggle for wholeness by knowing and living the values of the Gospel.
- ⌘ Commit ourselves to the unity of the Church and of all God's people.

###



General Convention (IV): An Anecdotal History      DPS 88087

NEW YORK (DPS, May 5) -- It will be Detroit in 1988, as in 1961, and so continues the three-year cycle of General Conventions that was established by the Episcopal Church Constitution in 1789--a constitution that was drafted by many of the Anglican framers of the United States Constitution only two years earlier.

Ten-time clerical deputy Sam Fleming of Charleston, South Carolina, was a young priest at the 1952 General Convention in Boston, which was somewhat awkwardly staged in a movie theater. He and his colleagues will never forget the sudden death of House of Deputies President-elect Claude Sprouse while making his acceptance speech. (Ted Wedel was chosen to succeed him). A highlight of this Convention was the Archbishop of Canterbury's sermon on Inter-Communion.

Dorothy White, who held a galaxy of administrative positions for General Convention until her retirement in 1978, wryly recalls the 1958 Miami Beach Convention when Arthur Lichtenberger was elected Presiding Bishop. It met in the unfinished Hotel Deauville in drenching rainstorms. Outside, deputies waded in knee-deep water. Inside, the swimming pool was converted overnight into a skating rink -- and vice-versa -- and the staff brooded about the possibility of being electrocuted.

At the Detroit Convention of 1961, much press attention was given to ESCRU (The Episcopal Society for Cultural and Racial Unity), which held up the message against racial injustice and was headed by the Rev. John Morris. Three years later, ESCRU brought Martin Luther King, Jr., to St. Louis as Convention speaker.

At St. Louis, Presiding Bishop Lichtenberger retired, because he was suffering from Parkinson's Disease. His appreciation for the love and warm condolences that were offered to him was offset in part by his disappointment when Convention refused -- by a narrow margin -- to approve women as deputies. On the morning after the balloting, he

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stayed in his room for special prayer before rejoining Convention sessions. Bishop Hines was elected to succeed him.

As planes flew into St. Louis for the 1964 Convention, free beer and peanuts were dispensed to celebrate the St. Louis Cardinals' winning of the National League pennant. This was also a Presidential election year; Charles Crump remembers that Episcopalian writer William Stringfellow told a press gathering that the Church strongly opposed Barry Goldwater, himself an Episcopalian. This was at once refuted, but not until the report was widely abroad.

John Hines well remembers his own sermon on "Crisis in American Life" in the Seattle Coliseum at the 1967 Convention. This address launched the ECW-supported innovative ministry that was soon to be known as the General Convention Special Program.

In 1969, only two years later, the Church met for a Special Convention in South Bend, Ind., to consider what its response would be to mounting social problems and racial tension. For Charles Lawrence, later to be elected President of the House of Deputies, the 1969, in Special Convention was a "turning point" for the Church. Indeed his anxiety about the meetings, he developed a heart problem en route, as his widow, Margaret, remembers. On the day after a major confrontation by a militant group, Lawrence made his moving speech of reconciliation to both Houses.

Dorothy White has several behind-the-scenes memories of this pivotal Convention. It was a brief, action-packed meeting. Her three Xerox machines required an around-the-clock repair man to keep them operating. Staff and Convention deputies, concerned with pressure on her, brought her cups of coffee. One day she found she had consumed 52 cups and had a severe caffeine jag. She remembers also that Hines was inadvertently hit over the head with a microphone, and when she was ousted from her room by mistake on the final night, Dean John Coburn aggressively intervened with hotel management to get her quarters back.

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At Houston in 1970, it was recognized that no "host" diocese could manage the mounting costs of Convention that resulted from rising attendance, which would climb to 10,000 in 1985. A large contribution was given to the Diocese of Texas to help defray expenses, which were supplemented as usual by the services of hundreds of volunteers (and in this instance thousands of cookies baked and frozen over a period of six months). Convention expenses have been shared by all dioceses since then.

In Houston Bishop Hamilton West of Florida invited Convention to his diocese in 1973 by promoting the idea with a miniature drinking fountain of orange juice. New space demands, however, made this virtually impossible, because many Florida hotels were still closed in the early autumn. A proposal to moor a cruise ship for housing at Jacksonville proved not practicable.

Into this crisis stepped O. Dudley Reed, an unsung hero of many Conventions and for some 33 years rector of Holy Trinity in Danville, Illinois. He was an enabler, expeditor, conciliator, arranger and manager, who worked closely with Convention Agenda and Arrangements Committees. These committees were first formed at Houston to cope with mounting logistical hurdles.

Bishop Gresham Marmion of Kentucky was persuaded to welcome the 1973 Convention to Louisville, and he and others in the diocese helped clear away red tape to secure the spacious fair grounds site. Dudley Reed dutifully unearthed four massive boxes of Convention files from a Jacksonville warehouse -- including all financial records -- and brought them to Kentucky. When the Convention met, the adjoining grounds were still notably redolent from a recent livestock show.

Clergy were asked not wear vestments for the opening service, and Bishop Welles, who had tired of carrying his miter, was observed wearing it despite his street clothes.

An important order of business in 1973 was the election of a new Presiding Bishop. Sometimes, even best-laid plans go slightly awry. As Bishop Allen Bartlett of Pennsylvania -- then Dean of the



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Louisville Cathedral -- remembers, the bishops gathered at the Cathedral early one morning for a service, the election and installation served by his parishioners. Then, as was customary, the bishops awaited confirming word from the House of Deputies, who were meeting in Freedom Hall out at the fair grounds.

This time, however, the deputies were determined to exercise their prerogative and to discuss the nomination before voting -- in Executive Session. Time passed. The bishops were sequestered on the Cathedral grounds and confined behind a heavy iron fence. At lunch time, a few devoted wives brought sandwiches for their episcopal husbands and handed them through the fence.

When the House of Deputies completed its work and confirmed John Allin of Mississippi as Presiding Bishop, the usual ceremonial visit by its delegation to the House of Bishops began with one hitch. The golf cart commandeered for this purpose started in reverse gear, as Judge Hugh Jones of Syracuse remembers.

This was the last time the House of Deputies met in Executive Session; it was no longer considered sensible to expect a "secret" meeting of over 900 persons.

Everyone remembers Minneapolis in 1976 as the Convention that approved the ordination of women. Members of the Committee to draft a report on women's ordination established a very special rapport among themselves. Before approving its final report, members observed several minutes of silent prayer. When Dean David Collins, the committee chair, read the report on the floor of the House of Deputies, he asked for a similar period of quiet. Then, before announcing the results of the vote, Presiding Officer John Coburn requested that there be no audible response when the vote was announced. It was, said one deputy, "a church service."

Although the report was only narrowly approved, there was a real sense of conciliation among the deputies and observers. Says Dixie Hutchinson, who served on the Collins committee, "I'll never forget this experience" and the shared sense of spiritual commitment.



Charles Crump remembers that "there was not a sound during the three minutes...and no demonstration or outcry (when the vote was announced)...In spite of the fact that there were probably 3,000 visitors in the gallery and at the press tables...there was no audible sound."

As many Episcopalians will remember, John Coburn, now retired Bishop of Massachusetts, was President of the House of Deputies when the Church was confronted by militants at the special South Bend Convention of 1969 and later when the issues of ordaining women and revising the Prayer Book were debated and resolved in 1976.

Today John Coburn has two special memories: first, the off-year meetings at Colorado Springs of the Council of Advice, in which a representative group of church leaders candidly explored these issues; and, second, the exceptional prayers that Massey Shepherd offered before each day's meeting of the House of Deputies at South Bend.

John Coburn's only near misstep at a Convention occurred when he addressed the ECW Triennial in Denver and almost fell off the platform -- to be saved at the last moment by Presiding Officer Betty Connelly.

No one will ever forget the impassioned address by Bishop Tutu at the 1982 Convention in New Orleans. For Charles Lawrence, who with his wife and the John Allins sat on the platform that day, the impression was very much like that described by C.S. Lewis in Surprised by Joy. Vice-President George Bush, who spoke immediately afterwards, seemed anticlimactic, as would anyone in the wake of the ebullient Nobel laureate.

Finally, at Anaheim in 1985, there was the election of Presiding Bishop Edmond Browning. When Charles Lawrence welcomed the new PB to the Deputies podium, he asked that he first await the formal confirmation of the House of Deputies, remarking to Bishop Browning as the House exploded in laughter (as in the underwear ad): "It ain't Haynes until we says it's Haynes."

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When it meets at General Convention, the House of Bishops invariably witnesses to its sense of spiritual community, which has been evident over the years. Bishop Scott Field Bailey, who retired last year as Bishop of West Texas and was Secretary of the House of Bishops from 1967 to 1987, says that this fellowship is a "nebulous" but pervasive quality -- no matter how isolated the bishops may be in theology or geography. "The bishops need each other," he adds. New bishops -- like Mark Dyer of Bethlehem -- testify to this special relationship. Bishops rarely miss a meeting of the House.

Since they meet every year, the bishops' agenda is not normally crowded, as it is at the House of Deputies. Major issues are usually discussed at interim House meetings between General Convention. Their meetings are open to all, and no executive sessions are called except for the election of a new Presiding Bishop.

In addition to local visitors and the various special groups that cluster at each Convention for meetings, lobbying, and fellowship, there are many visitors who come simply for the opportunity to ~~see~~ the national Church at work. The Rev. Dr. Robert Parks, ~~six-time~~ deputy from Florida and recently retired rector of Trinity Church, Wall Street, always brought a small group of senior staff to Convention. Here, as he says, they could see how the Church is governed and how decisions are made and have the chance to meet those ~~making~~ those decisions. He adds: "The General Convention is the best mechanism to understand the Church in its totality."

Dean David Collins, the new president of the House of Deputies, ~~anticipates~~ the 1988 "gathering of the clan." Sometimes, he says with a smile, the proliferation of gatherers under the big tent makes Convention seem a little like a circus in prospect; but he has just ~~been reading~~ the Pastoral letter from Detroit in 1961, and is deeply moved by its plea for unity and outreach. The Letter prayed for growth and lamented that there were "only" about 3,000,000 Episcopalians in a country of 180,000,000. In 1988, however, we have

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even fewer members in a country that has a population half again as large as in 1961.

Dean Collins's hope: less negativism and internalizing; more affirmation and evangelism.

Jim Gundrum, Secretary and Executive Officer of General Convention from 1975 to 1986 -- and now Dean of Calvary Cathedral, Sioux Falls, S.Dak. -- speaks of a "sense of order and mission," not just "a sense of polity and governance," when referring to Convention. He notes that Convention has been guided "by the integrity of the checks and balances of the Church's Constitution of 1789" and "a unitary republic form of government through its Constitution and Canons."

The gathering of the Episcopalians every three years, says Jim, has been marked by "fellowship, deliberation, instruction and spiritual growth". He adds that "the freedom to speak out on all issues ultimately has produced a shared consensus."

This report is based on material compiled by John C. Goodbody, former Executive for Communication of the Episcopal Church.

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General Convention (V): Youth Involvement

DPS 88088

NEW YORK (DPS, May 5) -- Young people in the Episcopal Church are gearing up for General Convention.

Two high-school-age young people have been elected from each of the nine provinces to be "official" youth representatives from their regions. These 18 young people will attend Convention along with their Provincial Youth Ministry Coordinator, and the 27 people together will make up the sponsored youth participation of the Education for Mission and Ministry Unit of the national Church.

The program is designed to provide maximum educational benefits for young people in relation to Convention and to avoid a situation in which young people are present but not integrated into the business of Convention.

In late April, the 27 people met at the Episcopal Church Center with the Rev. Donald A. Nickerson, Executive Officer of the General Convention, for an orientation and information day. As a result, the young people and their provincial coordinators are likely to come to Detroit knowing what to expect and better equipped with the knowledge to function effectively.

At Convention, the will help to staff the Church Center booth, attend committee meetings and legislative sessions, and meet with other groups. A young person will address both the House of Bishops and House of Deputies.

Wherever possible, the youth representatives will meet with deputies and other representatives from their home province before Convention in order to get other perspectives on the triennial gathering.

The cost of the young people's attendance will be paid by the Education for Mission and Ministry Unit, and the young people will be housed with unit staff members.

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It is hoped that after Convention the 18 young people will return to their provinces and report in some depth to others on what they have learned.

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Photo Caption

Youth

(88088/1) -- Youth delegates from each of the nine provinces and the nine Provincial Youth Ministry Coordinators gather at the Episcopal Church Center in late April for an orientation and information day on General Convention. Speaking to them in this plenary session was the Executive Officer of General Convention, the Rev. Donald A. Nickerson (left).

(88088/2) -- (L-R) Hernando Caicedo, Jr. (Diocese of Washington), Paul Gitchoff (Springfield) and Charlie Gall (Ohio) were among the young people gathering at Episcopal Church Center in late April for an orientation day on the 1988 General Convention.

Photo credits should read "John E. Faulkner."

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Archbishop Tutu Reflects

DPS 88089

NEW YORK (DPS, May 5) -- "You have just seen, you have just heard, you have just touched, a Man of Peace!" exulted Presiding Bishop Edmond Browning on May 3 as members of the Episcopal Church Center staff exchanged the peace with Archbishop Desmond Tutu during the noontime Eucharist.

With unquenchable joy and irrepressible humor, the diminutive Metropolitan of the Church of the Province of Southern Africa went through the day testifying to his faith in God and his love for the "family" of the Church. "When we seem courageous, it is because you are faithful in your witness where you are!

"Probably it is given to us, who are in situations of injustice and oppression, to savor and appreciate in ways not given to those in more comfortable circumstances, what it means to belong to a Church," he explained. He affirmed the love and partnership within the Anglican Communion, especially as "incarnated" recently by the attendance of Bishop Mark Dyer of Bethlehem at the CPSA Bishops' Synod in Namibia; ECUSA's participation in the Partners in Mission consultation last November, and the 5-day retreat he shared just last week with a dozen bishops from the U.S., Canada and the West Indies.

While he expressed gratitude to those who have urged Congress to pass anti-apartheid legislation, he had sharp words for the U.S. Administration. "What we can't understand is how wonderful people like the Americans, who love freedom, can support a government as repressive as this [South Africa], a government which detains children, which excludes 70 percent of its population from participating in the political process, that has killed 2000 people since 1984 and uprooted 3.5 million."

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Presiding Bishop Browning reminded writers and editors attending a press conference earlier in the day that the Executive Council passed a resolution in February calling on the U.S. to break diplomatic relations with South Africa. "We will continue to press the seriousness of that resolution through our Washington office," Bishop Browning declared. "Our relationship with Archbishop Tutu is so close," he said. "We are communicating almost on a daily basis, and we will continue to do so."

Archbishop Tutu was asked for his views on the ordination of women. "I believe very firmly in the ordination of women; I said so at Lambeth in 1978. A Church is desperately impoverished when women have been barred from ordination. Those of us who've experienced injustice and oppression understand perfectly well how women have felt," he said.

As for women in the episcopate: "Ours is a threefold ministry. Once you say women can become priests, there is no logical reason why they can't become bishops." But, Archbishop Tutu cautioned, "we need to look at the koinonia of this, too. We shouldn't take a step which might have horrendous consequences" in the wider Communion.

Archbishop Tutu briefly touched on the frustration of dealing with "knee-jerk" reactions to Communism. "Right-wing repressive governments can get away with murder by saying they're fighting Communism -- and they do!" he exclaimed, citing South Africa as a "prime example." "RENAMO [the rebel group fighting against the government in Mozambique] have carried out the most awful atrocities, yet there are people in your Senate who are praising them!"

Responding movingly to a question about his journey into faith, he spoke at length about Trevor Huddleston and his "incredible compassion, coming to see a 12-year-old [Tutu, suffering from tuberculosis], in the hospital every week for nearly two years."

"It's only later you realize something that other people might have considered pretty insignificant was a growing experience for you," he mused. "I remember when I was nine, standing on a balcony of

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the hospital where my mother, an uneducated domestic, worked. This white man went past, and doffed his hat to my mother. I just couldn't handle this.... It turned out to be Trevor."

More than once during his day at the Church Center, Archbishop Tutu jubilantly expressed his conviction that apartheid will be overthrown in South Africa. "There is no doubt at all about the outcome of our struggle," he smiled. "I just know it's going to be all right. Why? Well, those who are for us are so many times more than those who are against us!" --Margaret Larom, Mission Information Officer, Episcopal Church Center.

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Photo Caption

Archbishop Desmond Tutu and Presiding Bishop Edmond L. Browning

(88089) -- Presiding Bishop Edmond Browning (right) and Archbishop Desmond Tutu of Southern Africa share some personal memories during a private meeting at the Episcopal Church Center on May 3.

Photo credit should read "Bruce Parker."

###



Episcopal Women's Caucus Action at Lambeth

DPS 88090

NEW YORK, (DPS, May 5) -- Members of the Episcopal Women's Caucus Lambeth Committee who are planning to attend the Lambeth Conference this summer have decided not to celebrate the Holy Eucharist at the Caucus's Center near Canterbury.

The celebrations were to have taken place during the course of the Lambeth Conference, the decennial convocation of Anglican bishops from all parts of the world, at a location set aside for the EWC observation team.

The Church of England does not admit women to the priesthood, and it does not recognize the status of women priests from other countries. Non-English women priests are barred from performing priestly functions while in England.

In a statement released at the end of April, the Caucus says that the purpose of this action is to "bring a message of hope and reconciliation to the meeting of Anglican bishops" and to state the Caucus's support for actions taken by many members of the American and Canadian houses of bishops. Over one hundred bishops from the two countries have signed a statement saying that they will not celebrate the Eucharist while they are in England as a declaration of their concern.

"This is a sacrifice we are prepared to make," the EWC Lambeth Committee co-chairs stated, "as we painfully lay aside the goodness and joy of public eucharistic worship with women as celebrants. Thus we can stand in strength and solidarity with our sisters in the Anglican Communion who are not yet permitted to exercise their priestly gifts."

Co-chairs of the Committee are Sally Bucklee (Diocese of Washington) and the Rev. Fran Toy (Diocese of California).

Presiding Bishop Edmond Browning has stated his support of the Episcopal Women's Caucus and its presence at Lambeth, and he has lent

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his support to a statement drawn up by the EWC Lambeth Committee to clarify and amplify its decision to refrain from celebrating the Eucharist. [Eds.: The statement of the EWC Lambeth Committee follows.]

THE EWC LAMBETH COMMITTEE STATEMENT

To honor the life of Jesus of Nazareth, who accepted and encouraged the ministries of women, and  
In the name of the living Christ,

The EWC LAMBETH COMMITTEE

ACKNOWLEDGES AND APPLAUDS those bishops, in the Anglican Church of Canada and The Episcopal Church in the United States, who have pledged "to refrain from exercising presiding functions during their sojourn in England," as a sign of their "solidarity with and support for ordained women in the Communion," who are not permitted to exercise their full eucharistic ministry in that country;

PAINFULLY LAYS ASIDE the goodness and joy of public eucharistic worship with women as celebrants, to stand in strength and solidarity with our sisters in the Communion who are not yet permitted to exercise their priestly gifts;

INVITES the laity, deacons, priests, bishops and primates of the Anglican Communion to join us during the Lambeth Conference in worship forms that intentionally omit the consecration of bread and wine, in witness to our commitment to the full acceptance and participation of women in the total ministry and worship of the Body of Christ.

Easter Week 1988, New York City

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Jubilee Ministries Highlighted

DPS 88091

DENVER, Colo. (DPS, May 5) -- Some 125 participants gathered here Apr. 14-17, for the 1988 Jubilee Ministry Annual Conference. Included were Diocesan Jubilee Officers, representatives of Jubilee Centers and Jubilee Interns, as well as committee, commission and advisory board members and staff officers from the Episcopal Church Center.

Keynote speaker was the Rev. Harry Nevels of Emmanuel Church, Cleveland, who reminded his audience that "caring for the poor is more than just doing something for them...it is an opportunity for us to know the Lord."

Among others to address the group was the Rev. Everett Francis of the Standing Commission on the Church in Metropolitan Areas, the body that proposed Jubilee Ministry to General Convention in 1982.

"There is something wrong with our society, the conditions under which we live," said Francis. "The Jubilee program has demonstrated that. The problem is the 'rules of the game.' There are some rules that have to be changed."

Conference participants also heard presentations highlighting various Jubilee ministries, attended seminars and viewed a new video about Jubilee, "Doers of the Word."

The Ven. Michael Kendall of New York City was elected convenor of the Diocesan Jubilee Officers.

There are currently 96 Jubilee Centers in the U.S., so designated "because of out standing programs of mission and ministry for and with poor and oppressed peoples." -- Barbara Benedict, Director of Communications, Diocese of Colorado.

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Ecumenical Officers Meet

DPS 88092

PORTLAND, Oreg. (DPS, May 5) -- At the annual meeting of the Episcopal Diocesan Ecumenical Officers (EDEO) here Apr. 11-14, the Very Rev. Charles S. Womelsdorf was elected EDEO President. Womelsdorf is rector of St. John's Church in Thibodaux, Louisiana, and was elected to a two-year term, succeeding the Rev. Canon Henry A. Male, Jr.

The annual meeting of EDEO is scheduled within the framework of the National Workshop in Christian Unity. Presiding Bishop Edmond L. Browning preached at the National Workshop's opening liturgy on Monday, Apr. 11. On Tuesday morning, Apr. 12, Browning joined Herbert Chilstrom, Bishop of the Evangelical Lutheran Church in America (ELCA), in celebrating the Eucharist. The two bishops also jointly issued "A Pastoral Word on Lutheran-Episcopal Relations," which announced the completion and release of the Lutheran-Episcopal dialogue report, Implications of the Gospel. According to Browning and Chilstrom, the document's "most noteworthy feature is that our two traditions here find it is possible to say so much together and in a fresh way about the implications of the Gospel for our faith and life." The document, including a study guide, will be published jointly by Forward Movement and Fortress Press. The two churches are asked to carefully study, evaluate, and pray about the document, to see whether it can be received as a faithful expression of the Gospel and a step toward full communion. Implications of the Gospel also includes several sections of specific recommendations that may be implemented prior to full communion.

On Wednesday, Apr. 13, EDEO members joined their Roman Catholic colleagues from the National Association of Diocesan Ecumenical Officers (NADEO) for lunch. Dr. R. William Franklin, a member of the Standing Commission on Ecumenical Relations (SCER) and



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of the Anglican-Roman Catholic Consultation (ARC), and a professor at St. John's University, Collegeville, Minn., addressed the group on the topic "Apostolicae Curae: A New Look."

Two other major presentations during the annual meeting were given by the Rev. Dr. Richard A. Norris, Jr., of Union Theological Seminary on the Consultation on Church Union (COCU) Consensus document, and by Bishop Edward Jones of Indianapolis, chairman of the SCER, on General Convention ecumenical issues.

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STATEMENT FROM THE PRESIDING BISHOP

National Bible Week

DPS 88093

NEW YORK (DPS, May 5) -- I commend National Bible Week, November 20 to 27, 1988 to all of our congregations. Use it to encourage and celebrate group and individual Bible study. The Laymen's National Bible Association, an interfaith organization of laity (housed in the Episcopal Church Center, by the way), offers a free Bible Week resource packet. The packet includes a guide for group study, a pamphlet by Martin E. Marty on "The Bible and American Public Faith," and a variety of activities. They might use the Sunday lections and accent the questions of "What are the implications for us and our society?" and "What are we going to do about it?" from the study guide. For the free resource packet, write the Laymen's National Bible Association, Inc., 815 Second Avenue, New York, NY 10017-4503 (212) 687-0555.

Edmond L. Browning,  
Presiding Bishop

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Video Notes

DPS 88094

NEW YORK (DPS, May 5) -- "Gift of Grace" is an 18 minute video program which tells part of the story of Michael Prouty, a young artist in Los Angeles with AIDS.

Working through the "Heartfelt Project" at Trinity Parish in Los Angeles, he believed that through his art he could show other people what it is like to have a serious illness (without having to get it themselves), how to deal with the disease, and how to deal with someone who is suffering. Michael's life and his art would apply to any serious disease, be it AIDS, cancer, or whatever else, and the program hopes to provoke thoughtful discussion on how people interact with people who are seriously ill -- as suffering human beings or outcasts.

"Gift of Grace" was developed by the Electronic Media Department of the Office of Communication at the Episcopal Church Center, Clement W. K. Lee, executive producer, in cooperation with the Inter-Unit Working Group on AIDS. Editing was by Bob Hoffman and Susan Ottalini. The program was written and produced by Dan Crossland of the Diocese of Los Angeles.

The tape can be purchased for \$15.00 from the Electronic Media Department at the Church Center.

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